

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

VOL. V.

BOSTON, DECEMBER, 1896.

No. 7

THE CHEERFUL LETTER.

MONTHLY: 50 cents a year. Single copy, 5 cents.

Entered at the Boston, Mass., post-office as second-class mail matter, Nov. 14, 1892.

120 4 ELLIS, PRINTER, 141 FRANKLIN ST., BOSTON

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UNDER THE HOLLY-BOUGH.

Ye who have scorned each other,
Or injured friend or brother,
In this fast fading year;
Ye who, by word or deed,
Have made a kind heart bleed,
Come gather here.
Let sinned against and sinning
Forget their strife's beginning,
And join in friendship now;
Be links no longer broken,
Be sweet forgiveness spoken
Under the holly-bough.

Ye who have loved each other,
Sister and friend and brother,
In this fast fading year;
Mother and sire and child,
Young man and maiden mild,
Come gather here.
And let your hearts grow fonder,
As memory shall ponder
Each past unbroken vow:
Old loves and younger wooing
Are sweet in the renewing
Under the holly-bough.

Ye who have nourished sadness,
Estranged from hope and gladness,
In this fast fading year;
Ye with o'erburdened mind
Made aliens from your kind,
Come gather here.
Let not the useless sorrow
Pursue you night and morrow;
If e'er you hoped, hope now—
Take heart, uncloud your faces,
And join in our embraces
Under the holly-bough.

—*Charles Mackay.*

THE INCREASE OF CHRIST.

What do we mean by *the increase of Christ*? Let me illustrate: The present pope has meditated deeply on the writings of Saint Thomas Aquinas, "The Angelic Doctor," the greatest scholar and theologian of the Church, who lived six hundred years ago. When Pope Leo expresses his desire that there may be more of Saint Thomas in the Roman Catholic schools, is it not easy to take his meaning? He enjoins increased attention to the doctrines and principles of the great master; he wishes the Church to drink more fully into his spirit. If any citizen should say that we need more of Washington or of Lincoln in our politics and our statesmanship, should we stumble at his words?

We continually associate and identify the *name* of every great teacher or helper of mankind with the spirit, the ideas, and the movement of which he was a leader; and thus we give to all of these the qualities and prestige of his personality.

Now Jesus, considered as the Christ or as the representative of the Christ movement in history, stands to our faith for the wisdom and love of the heavens, made manifest

to the minds and hearts of men upon the earth. As Dean Stanley says, "That we should become wiser and better is the very thing Christianity intends." Hence the increase of wisdom and goodness among men is the increase of Christ. The Prophet of Nazareth does not return to the earth in person; he does not descend in the literal clouds; he does not multiply his spirit-personality so as to dwell within each trusting heart. But the influence of his life, his word and work, have become a permanent force in our world and in our hearts. It may be—I can neither deny nor affirm—that from the invisible world of spiritual causes he still operates, with ever-increasing power, for the deliverance of this world from error and evil. But the real Christ, the Eternal Life which was with the Father before the world was, is ever with us. And of this I am blessedly confident: that so far as we come under the dominion of wisdom, which is truth, and of goodness, which is love, we are brought into a higher order and under a higher kind of government,—a government which we may rightly call the kingdom of heaven. More wisdom, more goodness, more light, more love! This is our great need,—greatest of all needs. It is our personal need; it is also our collective need,—the need of modern society, the only cure of its disorders, the only solution for its problems, the only peace for the pain in its heart. Taking this gracious yoke upon us, we shall find rest unto our souls.

The Christ who is to increase and of whose kingdom there is to be no end, is the Christ who was never born and can never die, but who is yet continually reborn, and continually gives his life as an offering for the world's redemption. He is glorified indeed in the great Prophet of Nazareth; and we know him because he is glorified in our hearts. The personal Jesus illustrates for us and interprets to us the more than personal divinity which is increasingly manifest in humanity,—the humanity and the divinity which we share and of which the whole life of the world through the ages is but an imperfect expression. But it is an expression, and so is our own life an expression. All the wonder of the world is folded up in our being; and our being fits into history, fits into humanity, and fits into the nature of God, as a key to a lock.

Every snowflake reveals the law of crystallization; every drop of water is a specimen of the ocean; every grain of sand is inscribed with the history of the globe; every heart-beat reports the mystery of life. So does the upward struggle of the soul, in its conflict with weakness, ignorance, and evil, enshrine in minature the awful and glorious Power, whose stately steppings are seen in history, and whose goings forth have been of old, even from everlasting.

But now, if the smallest things may be taken as hints and illustrations of the largest, we may learn how our own little lives come in as a part of the large and long order which an apostle calls the "kingdom of our Lord and of his Christ." We, too, are to increase; we are to keep step with this mighty procession; we are to be a part of the Church of the living God, the Church of the first-born whose names are written in heaven. The days in which we are living are to make a part of that sacred history; the new year is to shine in the calendar of eternity.

Of the expected Jewish prince it was written there should be no end "of the increase of his government and peace." Our ideal includes both,—an ever-improving order and an ever-deepening peace. Between these two blessings there must be a vital connection; the better order brings the higher peace. But it is not the government of external authority, which secures outward order at the cost of inward suppression and bondage; it is the continual unfolding of nobler and finer principles of wisdom and virtue in our life, and the continual evolution of justice, equity, and fraternity in society and among the nations.

Standing thus securely for ourselves inside the kingdom of good, we shall belong to the working forces by which that kingdom wins its conquests in the human world. We shall do what we may to bring the greatest number of people to think and feel and act together in the light of truth and love. We shall be drawn by inevitable affinities into the fellowship of good men and true; we shall help to create and maintain agencies and combinations which testify for God and righteousness; we shall increase in knowledge and power through thoughtful study and wise action; we shall willingly pay the price of improvement and usefulness.

by accepting the discipline of daily duty and sacrifice; we shall count nothing too good to gain, nothing too good to keep, nothing too good to share; and thus the year 1897 will be a year of the increase of Christ within us and around us; and it will be a year, in the bolder language of St. Paul, of "the increase of God."

"Oh, for fuller life we pine!
Let us more receive of Thine!
Still for more on Thee we call,
Thou who fillest all in all!"

—Charles G. Ames.

THE STILL HOUR.

Stand in our midst, dear little child,
And teach us how to stay
In childish peace, before our hearts
Have wandered far away.

Show us how truth and innocence
The face of God shall see,
And how the heaven of heaven descends
Round all who love like thee.

And, if too far our human thoughts
Have strayed and wandered still,
By passion and by pride misled
Still seeking our own will.

The child shall teach us better things
By simple word and deed.
The little feet shall go before,
The little hand shall lead.

And we, too proud to follow Christ,
Perhaps may be beguiled
To learn the lesson Jesus taught
When given through our child.

—James Freeman Clarke.

Those whom I have mentioned are prophets and teachers of mankind, and deserve to be held in lasting respect. But what a different feeling of awe, reverence, love, comes over us when at this Christmas season we stand by the birth-place of the infant of Bethlehem! From that short life what a sacred influence has gone forth to make all the earth more holy! In Judaism and Mohammedanism God is the almighty Ruler; in Christ he becomes the heavenly Father. Given one human soul, penetrated to its depths by the sense of an infinite love, of an all-surrounding divine presence, and the earth

becomes full of the knowledge of God, as the waters cover the sea.

Forever welcome, then, be Christmas!—green oasis amid the snows and storms of winter; festival in which all hearts unite, the heart of the aged with that of the infant whose wondering eyes are just opening on this mysterious world; season which ripe experience has not outgrown, and in which the hopes of youth forever rejoice anew. Welcome, Christmas!—teaching us to reverence the vast possibilities sent to the world in each new-born babe, making of every cradle the manger of some coming Messiah. Christmas! which hangs over every home the Star of Hope, and leads the wise men to that childhood which may open the gateway of a new world! Welcome, Christmas! which, in the midst of aimless and cruel wars, repeats the prophecy of "Peace on earth, and good will to men!" We still listen to those angel voices, and they still renew our faith in a better age. Their low, sweet strains fill the air with heavenly music; our sins and shame disappear in the happy hopes of these hours, full-freighted with the destinies of a better day and a nobler race of men. The music does not now come from the outward skies, but flows from within our rejoicing hearts.

And thou, great brother of the human family, be with us always even to the end of the ages! Be with us to unite heaven with earth, man with God, and all races and nations with each other. By thy sacrifice of love, put an end to our estrangements; join reason with faith, the things seen and temporal with the things unseen and eternal; earthly joy with immortal hope; the worship of God in nature with that of God in the soul. Teach us to pray once more the trusting prayer of childhood, once more to see the heavens open, and man standing on the right hand of God. Unite all our hearts to love thy Father and our Father, thy God and our God!—James Freeman Clarke.

THE BIBLE CLASS.

The account of the lesson given to the disciples by Jesus when he set the little child in their midst, is most graphic in Mark, and this is natural:—

"And being in the house, he asked them, What were ye reasoning in the way ?

"But they held their peace ; for they had disputed one with another in the way, who was the greatest.

"And he sat down and called the twelve ; and he saith unto them, If any man would be first, he shall be last of all and minister of all.

"And he took a little child, and set him in the midst of them : and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me : and whosoever receiveth me, receiveth not me but him that sent me." (Mark ix. 33-37.)

There are *two* lessons here, and both deeply interesting. Edersheim thinks that the little child was one of Peter's children, for the scene is laid in Peter's house (so students agree). And this makes it more than probable that the child was one much beloved by Jesus, and that Jesus had often before held him in his arms. Indeed, we may assume that the child had come to greet him, on his arrival ; and that Jesus had perhaps set him down off his knee to meet and greet the arrival of the disciples. Edersheim thinks that Jesus went to the door to meet them, and then returning into the room, "sat down," as before. In strong contrast to the worldly and petty ambition of the men who yet aspired to be his disciples was the innocence and humility of the loving child, whose happiness was in being near Jesus, while the grown men disputed over questions of rank and precedence, and the precious days were slipping fast away, and the time would soon come when they should see his face no more. It may be, too, that the faces of some of the disciples expressed surprise or a slight degree of impatience, which caused Jesus to add at once the other words ("Whosoever shall receive one of such little children in my name, receiveth me").

The conversation is thus related by Matthew :—

"In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven ?

"And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, except ye turn, and become as little children, ye

shall in no wise enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven."

The disciples of Jesus have not learned this lesson, even at the present day. Still, the great obstacle in all work—charitable, philanthropic, religious—is the personal ambition, the jealousy, the wounded pride, and (still more dangerous) wounded vanity of the fellow-laborers. Everywhere we hear the complaint,—sometimes in one form, sometimes in another,—"*I am not appreciated. I ought to have had that place. It was to me the success was due, not Mrs. So-and-So.*" All ministers are familiar with these difficulties. I remember a case in point. A young minister in a Western town found there great need of an orphan asylum. He convened the ladies of his church and proposed that they should undertake to found such an asylum. The work was planned out, the committees arranged, every one seemed earnest and zealous ; the ministers of the neighboring churches kindly congratulated him on the success and usefulness of the enterprise, and the ability and energy of the workers. But in a few weeks everything was in confusion, and all at a standstill. Why ? Because Mrs. — had not been properly treated ; so she resigned ; and Miss — had been criticized ; so she thought it best to give up altogether ; and Mrs. — who had worked very hard, and given a great deal of time, thought what she did was not appreciated, and it was hardly worth while to keep on.

Jesus knew what was in man. He knew that the great obstacle to the coming of his kingdom was selfishness and vanity ; therefore he so earnestly tried to root out these bad weeds.

All of us need still to sit with the disciples at the feet of Jesus and listen to his words.

"But whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck and that he should be sunk into the depths of the sea."

This is a very severe reproof. The naïve candor of the disciples *almost* admits us to full confidence ; yet there seems to be some-

thing more, not fully expressed. An un-Christian spirit in the disciples nearest Jesus would certainly cause great harm and injure very much those farther off and lower down,—the weak and ignorant,—who would soon be able to look only to them for the light and life which was in Jesus, and which they (the disciples) should transmit.

John was no doubt struck with remorse on remembering his own narrowness, and, lifted to a higher, purer atmosphere by the presence and words of Jesus, owned what he had done (his reproof to the man who was casting out devils); but as Matthew does not mention John's confession, it seems probable that it was made in private, with only Peter present. The words last quoted are in both Gospels, and in Mark follow John's confession almost directly. Matthew continues:—

"Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off and cast it from thee; it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire."

Observe that in the Revised Version the word is "eternal" not "everlasting," and that the word "eternal" describes the *quality* of the fire,—not duration.

Mark and Matthew both repeat these words, in almost the same language (the illustration of the eye, the hand, and the foot); and Mark closes his report with the words:—

"Salt is good; but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another."

Jesus had called the disciples "the salt of the earth"; and in reading this passage the meaning is brought out by emphasizing the "it." "Wherewith will ye season *it*?"

Matthew, however, has a good deal more to tell. First, the sweet word:—

"See that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."

Then the exquisite story of the lost sheep.

Then the lesson, "If thy brother sin

against thee"; ending "let him be unto thee as a Gentile and a publican."

Some zealous critics have objected that this close is not consistent with a forgiving spirit. But is it not? How does *Jesus* desire that we should treat the Gentile and the publican? It is merely, "Begin with him all over from the very beginning, as you would with a perfect stranger."

Then the promise, "What things soever ye shall bind on earth shall be bound in heaven."

Observe that Jesus here makes the same promise to the other apostles that he had previously made to Peter (see lesson for August, 1896); and the end is in those words which our hearts have treasured ever since:—

"If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Peter, with these sweet words still in his ears, came to Jesus with the question, "Lord, how oft shall my brother sin against me and I forgive him? until seven times?"

(What should we do without Peter to put into words our own foolish and wayward thoughts and feelings?)

We know the answer; and here follows the story of the fellow-servants, the debt of the talents, and the pence, ending, "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

L. F. C.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.]

BEFORE WRITING TO ASK FOR BOOKS, DO NOT FAIL TO READ THE FOLLOWING DIRECTIONS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say,

"I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated, all books offered in this department are given, and the postage paid.*

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking, "*Shall I send such a book to such a person?*" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

A four-pound package is the most that can be sent by *mail*. The postage on four pounds of *magazines* is 16 cts., on four pounds of *books* 32 cts.

Postage on magazines and all periodicals (weighing less than four pounds), 1 cent for four ounces; on bound books, 1 cent for two ounces. *Paper books* are now sent by mail at the same rate as magazines, *when issued periodically*.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

It is requested that each mother desiring "Gentle Measures in Training the Young" shall write her own request, and also state the number and ages of her children.

It is contrary to our rules to send requests for anything but reading matter. Those who infringe this rule will be dropped from our list.

These books are offered only to those who have not other means of procuring them. Those able to buy, or living in or near a town with a public library, are not invited to send requests.

The following books are offered by the Cambridge Branch. Address Mrs. C. W. Kettell, 3 Brewster Street Cambridge, Mass. Old correspondents will please address the members to whom they have formerly written. In order to receive books from the Cambridge Branch, it will be necessary henceforth to send a reference with the *first* request.

Educational.

"Dynamic Electricity"; "Plane and Spherical Trigonometry," Peirce; "Algebra," Loomis; "Elementary Algebra," Davies; Greenleaf's "National Arithmetic"; "Lessons in Vegetable Biology," Wythe; Cornell's "High School Geography"; Sargent's "Fifth Reader"; "History of King Charles II. of England," Abbott; "History of Hannibal, the Carthaginian," Abbott; Robertson's "America" (1844); Henderson's "Text-book in Spelling."

Religious.

"Discourses on the Offices and Character of Jesus Christ," Ware; "Life Thoughts," Beecher; "Notes on the Gospel," "Notes on the Epistle to the Romans," "Notes on the Acts of the Apostles," Barnes; "Christian Believing and Living," Huntington; "Holy Living and Dying," Taylor.

Juvenile.

"Our Young Folks, 1865, 1871"; "A Family Flight around Home," Hale; "From the Earth to the Moon," Verne; "Sugar and Spice and All that's Nice"; "Six Popular Tales," Lodge; "I will be a Lady"; "Moon-folk"; "Tales in Verse," M. Howitt.

Miscellaneous.

"The Token"; "Rejected Addresses"; "Young Lady's Friend"; "A Journey in Brazil"; "Story of a Ranch"; "Defence of Poesy," Sidney; "Memoir of Mary L. Ware"; "Sketches of Irish Character"; *Graham's Magazine* (1846); "Common Sense in the Household," Marion Harland; "Domestic Economy," Miss Beecher; "Katherine Ashton"; "Zanoni," "The Caxtons," Bulwer; "Outpost," J. G. Austin; "Oracles from the British Poets"; Wordsworth's "Poetical Works"; "Book of Pleasures"; Mrs. Hemans's "Poems."

The following books are offered by the Portsmouth Branch of the Woman's Alliance. Address Miss Elinor Blake, 70 Market Street, Portsmouth, New Hampshire. "On the Wing"; "Essays and Reviews," Whipple; "Studies from Life"; "Woman's Kingdom," D. M. Mulock; "Quicksands," Mrs. Wistar; "Life in India," "Old Kensington," Ritchie; "Wives and Daughters," E. C. Gaskell; "Susan

Fielding," Mrs. Edwards; "Aspendale"; J. Q. Adams's "Letters to his Son"; "Locksley Hall," Tennyson; "Offering of Sympathy," Greenwood; "Life of Mary Queen of Scots," Lamartine; "Life of Burns," Carlyle; "Manliness of Christ," Hughes; "Deutsches Rundschau," "Buch der Welt," "Gartenlaube" (one volume of each).

The following books are offered by the Plymouth Branch. Address Mrs. F. B. Davis, No. 2 Court Street, Plymouth, Mass. *Century* for 1884, *Outlook* for 1895 and 1896. A number of odd magazines, *Munssey's*, *Harper's*, and *Youth's Companions*, 1885-1894. Odd numbers of *Ladies' Home Journals*, 1892, 1893, and 1894. "Hypatia," Kingsley; "Dumaresque's Daughter," Grant Allen; "The Adventures of Gil Blas"; "A Lost Illusion," Keith; "Ralph Ryder of Brant"; "The Queen of Hearts," Collins; "The Heiress," Wilkie Collins; "Gallagher," Richard H. Davis; "Paula," Ferris; "Social Evolution," Kidd; "But men must work," Carey.

The Newtonville Branch offer the following books. Address Miss Florence M. Pet-tee, Newtonville, Mass. "Noisy Herbert"; "Rob's Tramp"; "Gold Elsie," E. Marlitt; "Wonderful Tales from Denmark," Andersen; "Fourteen Pet Goslings," Buckland's "Curiosities"; "Uncle Tom's Cabin," Stowe; "King Philip"; "Raising the Pearl," Kaler; "Rainbows for Children"; "The New Astronomy, 1888"; "Great Uncle Hoot-Too" (Pictures and Stories of Animals), 6 volumes; "Lawrence's Adventures," Trowbridge; "Tom's Opinion"; "Our Little Ann," by the author of "Miss Toosey's Mission"; "Magellan"; "Life of John Smith"; "Romain Kalvris"; "Go to the Ant"; "Round my House," Hamerton; "Real Boys and Girls"; "Ten Little Girls"; "Riverside Museum," Williams; "Pizzaro"; "Sophomore Stories"; "Sarah Crewe"; "Quits," Tautphœus; Mrs. Diaz's "Story Book"; "Our Little Ones"; "The Golden Shell"; "The Trial"; "Boy's Kingdom"; "Very Short Stories in very Short Words"; "The Child's Book of Poetry"; "Things Indoors"; "Cats and Dogs"; "Little Chicks and Baby Tricks."

Mrs. Elizabeth H. Jackson, 51 Gloucester Street, Boston, Mass., offers *The Friend's*

Intelligence, to any one who is interested in the Society of Friends.

Miss Edith T. Blake, 70 Market Street, Portsmouth, N.H., offers "Traditions of Palestine"; "A Country Book"; "Ella, or Turning over a New Leaf"; "A Day Spring"; "Emmeline Milman"; "Home Influence"; "Forrest Mills"; "Things in the Forest"; "Jessica's First Prayer"; "How Paul became an Artist"; "Kenny Carl's Uniform"; "Cissa Blake's Cat"; "Hilda and her Doll"; "Jane Hudson"; "The Heroine of a Week"; "Piccolissima"; "A Talk with my Pupils"; "The Little Lychetts"; "Lizzie's Secret"; "Oscar, or the Boy who had his own Way"; "Midsummer Fays"; "Memoir of a Brother"; "Little Things"; "The Old Garret"; "Stories of Remarkable Women"; "A Sketch of the Reformation"; "Warm Hearts in Cold Regions"; "The Two Whalers"; "The Two Neighbors"; "The Sickness and Health of the People of Bleaburn"; "Posies for Children"; "Story of a Genius"; "Walter Leyton"; "Progress of Christian Life"; "Philip and Bessie"; "Looking Backward"; "Story of a Sculptor"; "Christmas Carol"; "Work while ye have the Light"; "Julius Cæsar's Commentaries Translated"; "Bird Bolts"; "A Year of Miracle"; "Easter Eggs"; "The Old Shepherd"; "Dawn"; "The Master"; "Mother at Home"; "Ran-kell's Remains"; "In the Saddle"; "Culture and Beauty," Emerson; "Scenes from Christian History"; "Woman as she should be"; "Deephaven"; "Life of Audubon, the Naturalist"; "The American Four-in-Hand in Britain"; "Bonny Kate"; "Cranford"; "Treasure Island."

School Books.

"System of Teaching French"; "The Young Botanist"; "The Garden," instruction in; "Mount Vernon Reader"; Walker's "Geometry"; Andrews's "Latin Exercises"; Greenleaf's "Arithmetic"; Putnam's "Sequel"; Colburn's "Algebra"; Day's "Algebra Abridged"; Weld's "Latin Lessons and Reader"; Bailey's "Algebra"; Emerson's "Arithmetic"; Cumstock's "Chemistry"; "First Book in Study of Latin"; "Young Ladies' Class Book"; Newman's "Rhetoric"; Roman's "Modern French Reader"; "Conversations on Common Things";

"Thoughts for a Young Man"; "The Rhetorical Reader"; LaDray's "French Reader"; "A System of Natural Philosophy."

Atlantic Monthly (1894); odd numbers of *Scribner's*; the *Forum*; *Magazine of American History*; *North American Review*; *Saint Nicholas*; *The English Illustrated Magazine*; *Century*; *Ladies' Home Journal*; *Littell's Living Age*; *Harvard Graduates' Magazine*; *Harper's* for 1893.

REQUESTS.

READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING.

Libraries.

Standing requests for libraries from :—

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis M'Carn, Anamosa, Iowa;

Mrs. D. Jayne, Cayuta, Schuyler County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Isadore E. Rice, Oakland, Oregon.

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.) 6. Do not send matter for the Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club secretary.

The Book Club secretary ventures to suggest that, if all those who are able to pay postage on the books for which they ask would do so, they would probably themselves receive more books, without mentioning the advantage to others unable to pay postage.

Mrs. Elida E. Durain, Medford, Oklahoma, would be very glad to receive any of the following books, which are used exclusively in the Oklahoma schools. Her boys cannot attend school as they cannot ob-

tain books. McGuffey's "Revised Eclectic Speller"; McGuffey's "Revised Eclectic Readers"; Ray's "New Intellectual Arithmetic"; Ray's "New Elementary Arithmetic"; Ray's "New Practical Arithmetic"; Ray's "New Higher Arithmetic"; Long's "New Language Lessons"; Harvey's "Revised Elementary Grammar"; Harvey's "Revised English Grammar"; Barnes's "Elementary Geography"; Barnes's "Complete Geography"; "Eclectic Physical Geography"; Barnes's "Primary History of United States"; Barnes's "Brief History of United States"; "Child's Health Primer"; "Young People's Physiology"; Bryant and Stratton's "C. S. Book-keeping"; Steele's "Popular Physics"; Kidd's "Elocution"; Gray's "Revised Lessons in Botany."

I am an entirely shut-in invalid and fond of reading, and would be glad to have books, papers, and magazines sent me. Would be very thankful could I have the *Household* or the *Ladies' Home Journal* sent regularly, and a copy of Bryant and Stratton's or Meserve's "Book-keeping"; also a copy of an atlas giving the names of small towns. Miss Elsie J. Hurd, South Acton, Maine.

Mrs. Cora Perkins, Hastings, Nebraska, will be very glad to receive magazines or any good reading. Mrs. H. B. Young, Hayward, Virginia, asks for reading suitable to distribute among pupils and their parents in a colored Sunday-school.

Mrs. Hannah Gordon, Merrimac, Mass., will be very grateful if some one will send her the *Christian Register*.

Mrs. S. B. Dillon, 201 East 3d Street, Hastings, Nebraska, asks for reading suitable for her three children, two girls fifteen and five years, and a boy ten years of age.

(Every Other Sunday is sent.)

I live in this very lonely place in the heart of the Rockies. It is very pleasant in summer, but so very lonely in winter. I have four children, girls. Rachel, aged ten years, Sadie, eight, Ruth, six, and baby Florence, three years. Our nearest school is fifteen miles, also the nearest church, so you can see we are cut off from nearly all society. I am very fond of reading matter; about all I can do in winter is read. Then I have some friends to whom I can loan

books and magazines. I should like very much to get anything which would help pass a dull hour away. Mrs. Ruth Adams, Belton, Flathead County, via Columbia Falls, Montana.

The patterns I offered to lend were asked for by twelve people. Two of them did not make their request until I had sent them. The offer was printed in July *Cheerful Letter*. I sent them the last of the month. It was too late to insert the names of the two who sent so late, but if the patterns are not too badly worn when they come back to me I will remember them. I have received letters from nearly all who have received them, and I should like to answer all, but it is impossible. We moved this fall and it makes extra work for me. As my friends perhaps remember, my husband is a Methodist minister. At present we are living on a farm two miles from town, but they are building us a parsonage, and we shall soon move into town. I shall take great pleasure in lending my books here as I did at East Peru, my former home, and also in giving all papers and magazines sent me to needy ones. This is a small place, eight miles from a library, and I am sure good reading will be much appreciated. My husband's work covers a large territory. He has five appointments: two small towns and three country places. So I shall have a great many to influence with good literature. I take great pleasure in scattering good reading, for I know it does a great deal of good, and that ought to be our aim in this life, "To do good to others." I shall be glad to hear from any. I prize the letters very highly that I receive from the *Cheerful Letter* friends. Mrs. Carrie Smith, Jamison, Clarke County, Iowa.

My age is sixteen. I have five brothers and three sisters. We live in the country a mile and a half from school. I went some this summer and should like to go this winter. Study history, arithmetic, grammar, and composition. I should be very glad if some one would send me Swinton's "Elementary Grammar." James C. Worley, Bowie, Texas.

I have been for three years an invalid unable to go to school, but I belong to the "Chautauqua Literary and Scientific Circle."

I am a member of the class of 1899. I should like very much to correspond with some one in another part of the country. I am eighteen years old. Jessie L. Pirie, care of James A. Pirie, Sayers, Bexar County, Texas.

I am an orphan twelve years old, my mamma died seven years ago. I can remember her; she was so kind and good to us. I have one sister, sixteen years old and five brothers, two younger than I am. We are all scattered. I stay with my relatives; am not able to go to school, I have such a cough. Can read very well, and study at home. I love to read and shall be pleased to receive any good reading you would send me. Lalla M. Lester, care of Mrs. M. E. Stovall, Glade Spring, Virginia.

I see by your paper you want boys to write and tell you something about themselves; and as I owe many thanks for the nice books we have received, I am very glad to do so. Mother, sister, and I are down here taking care of our neighbors' cattle, as the grass failed up there and is very good here. The people who own the cattle hire land from the Indian who owns it; and we go with them, and take care of them. We have a good corral to keep them in at night. We have two right smart ponies which sister and I ride. We drive the cattle about four miles down to water, then slowly back again, and our day's work is done. We have just no trouble unless it is rainy; then we must ride hard all day, and night, too, for the cattle are liable to stampede. It is lonely down here; but here we prefer to be lonely. The only ones we are likely to see are outlaws or the marshals after them, and Indians. The Indian we rent from is a good man. He lets us have as much wood as we want to burn; and every night when we come home to the wagon we build a big fire. I study grammar and arithmetic, as I want to go to the normal school if I can. I have read Scott's books, and some of Shakspeare. I thank the lady who sent me a dictionary and physiology. I do like to read boys' books, and would like to have a Frye's "Higher Geography" and a beginner's book in Latin. Mother and sister got the "Wide, Wide World" and some magazines, and enjoyed them very much; and we are very thankful to have found so many kind

friends. Very truly yours, Lyman T. Hughes.

As we are not in reach of the post-office, any thing sent should come to Mrs. Annie T. Hughes, Waterloo, Oklahoma.

We live in the country, two miles and a half from our little town of Huntley, on a rented farm. We have not raised but very little crops in four years. This year we have pretty good crops. My father just manages to get our living. He cannot work very hard; if he does he cannot see. He is almost blind, and my mother had the misfortune to break her leg about three months ago. She gets about the house on crutches now. I have all the work to do, and I have a great many to work for. All mother can do is a little sewing. There are six girls of us, and two brothers. My sister Delia is eighteen, but she is not at home; she is staying with a married sister. I am sixteen; my sister Clara is eleven; Addie Eveline, eight; Bertha Pearl, six; Annie Bell, four. My eldest brother is twenty-four; my next brother twenty, and can't get any work to do. It is very hard times. We all go to church and Sunday-school. We go to Huntley to church,—to the Methodist Episcopal Church. Our school has commenced; but I can't go, for I have all the work to do, and we have one of our cousins living with us that has no father. He is sixteen years old. His name is Charlie Cinnamon. I got some school-books from the Cheerful Letter Exchange. I would like very much to take *The Cheerful Letter*, but I have no money. You wanted to know what books we read. I have no time to read; but when I read, I read the Bible. Mary A. Cinnamon, Huntley, Nebraska.

(See in the October number of *The Cheerful Letter*, a letter to the young people from the editor. We do not know who Miss Cinnamon's correspondent is, but hope she will be encouraged to do some studying every day at home, beginning with writing and spelling.)

Mrs. Zara P. Cotton's address is changed, from Mount Ida, Arkansas, to Crystal Springs, Arkansas. The family have been burned out lately.

Mrs. Joshua Hills, Kent, Washington, has probably moved, as her copy of *The Cheerful Letter* remains dead in the office.

We do not know who sends it, and take this method of calling the attention of the sender.

We are obliged to postpone printing several letters, because they were not sent to the secretary of the Book Club.

At our last monthly meeting several ladies who are in the habit of sending books spoke of the inconvenience and disappointment occasioned by receiving no acknowledgment. When a postal card or stamped envelope is enclosed with a book, it is very seldom that the receiver is unable to make the slight effort needed to write a line of thanks; and the omission of this is a discourtesy which must inevitably cause these favors to cease. Severe illness alone can excuse the frequent disregard of the common rules of good breeding.

"I am very fond of reading, and will be glad to have books, papers, and magazines sent me."

"Please change the address of *The Cheerful Letter* sent to me. . . . And please send reading to the addresses I enclose. I do not know that this is addressed correctly. I have no *Cheerful Letter* at hand, always pass them on."

It is of no use to send these requests to the editor. She does not keep the list of those who receive *The Cheerful Letter*; nor does she have charge of the Book Club, where requests for reading are printed. Nor does she live in the same town with either of the ladies who do take charge of these departments. And she has been obliged by absolute necessity, long since, to "strike" in regard to readdressing notes of this sort to the right persons.

ANSWERS TO FLORAL PUZZLE.

1. Marigold. 2. Sweet William. 3. Snowball. 4. Indian Pipe. 5. Four O'clock. 6. Lady's Slipper. 7. Elder. 8. Jonquil. 9. Bachelor's Button. 10. Matrimony. 11. Marsh Mallows. 12. Aster. 13. Bleeding Heart. 14. Johnny-jump-up. 15. Tulips. 16. Heartsease. 17. Roses. 18. Poppy. 19. Jack-in-the-pulpit. 20. Bridal Veil. 21. Forget-me-not. 22. Sweet Peas. 23. Sweet Elysium.

THE MOTHERS' COUNCIL.

THE EDITOR'S CORNER.

I will send these directions for making children's toys,—a doll house. This house is made from pasteboard, and can be made from thin boards. The size of the house depends on whether two or four rooms are made. If two, make each room 18 by 15 inches; if four rooms, make each one 15 by 13 inches, and from 22 to 24 inches in height. The house looks prettier with a sloping than a flat roof. The front, being open, needs a curtain to keep out the dust. Glass windows are pretty, and can be made by cutting out pieces. Have the glass a little larger than the opening, and fasten in by pasting strips of cloth over the edges. Silver paper and tinfoil can be used to represent windows by pasting it on the inside. Paste a strip of plain paper around the edges. Paper house inside and out. Put down the carpet: any figured goods will make the carpet, pretty wall paper does well. Now put in the partitions. If pasteboard, cut out large openings and hang portières to tie back each side. If curtains are used, close them for a short distance from the top, leaving the lower part open and tied to each side so as to show the back rooms. The furniture is made from the colored perforated cardboard, embroidery silk being used for sewing the pieces and decorations. It is best to cut paper patterns, and cut out the cardboard by these. Make the table and chair legs double. Pasteboard furniture can be bought from most toy-dealers. T. B. Staynor, 209 Pine Street, Providence, R.I., has the cheapest furniture. There being only parlor, bed, and dining-room sets, kitchen furniture can be made from spools and pasteboard. A large spool, with a piece of pasteboard pasted on one end, makes a kitchen table. Spools with strips of pasteboard between will make a cupboard. A tin stove for the kitchen is pretty; but a square box, with feet, hearth, and pipe pasted in their proper places, the whole blackened, will do nicely. The small sets of tinware will help furnish the kitchen, and the tiny Britannia tea-sets help to set off the dining-room. Small spools could make pretty stools. Cans, baskets, and other articles can be made of tissue paper. From Mrs. John Anthony, Eureka, Illinois, Box 125.

Some time since we received from the Chautauqua Society a circular and note requesting us to mention it in our paper, and quote from the circular, if possible.

We cannot speak too highly of this admirable and wonderful enterprise, which has deserved its great success. Its object is to supply the lack of college instruction for those unable to leave home in order to go to college. This is done by correspondence. We fear that many of our correspondents are hardly able to avail themselves of a course of instruction which requires the expenditure of even the small sum needed in the Chautauqua course. But we will give the address, so that all who desire may write for farther information. It is Chautauqua College, Station C, Buffalo, N.Y.

N.B.—In writing, please mention *The Cheerful Letter*, that we may learn whether and how many of our correspondents apply.

At this season many people are asking themselves, "What is the best book I can give my son or daughter, my niece or nephew? Perhaps we could gain ideas by seeing each other's lists of books for Christmas presents; but as that is not possible, we will print one person's. (N.B. Please notice, dear readers, I am not *offering* these books.)

For a young person between fourteen and twenty, "How to Do It," by E. E. Hale. This is first and foremost, for boy or girl. Next (for boys of the same age), "The Man without a Country." Then, the immortal Lynde Palmer series of stories: "Drifting and Steering," "Archie's Shadow" (boys), "One Day's Weaving," "Jeannette's Cisterns" (girls), "John-Jack" for either. (Congregational House, Boston.)

For a boy from eight to twelve: "The Little Duke"; a girl of the same age, "Countess Kate"; for either, "The Stokesley Secret," all by Miss Yonge.

A boy of eight to ten: "Crofton Boys," Harriet Martineau; ten to fourteen, "Franklin, the Apprentice Boy," Jacob Abbott.

If a young person cares for American history, John Fiske's "History of the United States," or "Washington and His Country," by Irving and Fiske, are recent and interesting and better than ordinary average school histories.

We have mentioned only our *first* choice.

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on Friday, January 1, at 10.30 A.M., at 25 Beacon Street, Boston.

All interested in this work are cordially invited to be present.

The Treasurer takes this opportunity to notify subscribers that many subscriptions are overdue; and, as our treasury is quite low, she will esteem it a favor if members will kindly send her their subscriptions.

Please observe that the price of one subscription, fifty cents, may be sent by mail for the postage of an ordinary letter (two cents), but a silver half-dollar should be protected by being wrapped in soft paper. N.B.—Subscriptions may be left at 25 Beacon Street at any time. (See Directions.)

Will any minister who receives this paper do us the favor to send to our secretary names of lonely people living in places remote from schools, libraries, and churches, especially mothers living on ranches or prairies, young people without means of education, and invalids, whether grown-up people or children.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our secretary, Miss Langmaid.

Our Book Club department has grown so large that we shall ask of all who in the future write to us for books to send the name of some minister as a reference,—when possible, the minister of the church to which they belong.

We fear that some of our subscribers have the impression that by subscribing for *The Cheerful Letter* they will be sure to receive books. The Book Club has proved an attractive department of our paper; and many of our subscribers are interested in sending books to those who are unable otherwise to obtain them. But we engage only to keep the Book Club open for offers and requests, and that under certain conditions.

We remind all who send parcels or boxes with books, papers, etc., to correspondents or to libraries, that it is absolutely necessary to write at the same time to the receiver, enclosing the receipt which shows that the express or freight charges on the package have been paid. For want of this precaution, valuable packages have never been received. It is not probable that any of our *Cheerful Letter* friends send packages without prepaying them, but it is a common mistake of the express agents to charge the receiver for a prepaid package.

N.B.—PLEASE READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING FOR BOOKS.

DIRECTIONS.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF CHEERFUL LETTER EXCHANGE,—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,—Miss Louise Howe, 53 Linden Street, Brookline, Mass., or 25 Beacon Street, Boston, Mass.

Subscriptions and renewals should be sent to the treasurer, also all changes of address and requests for discontinuance. The subscription is fifty cents a year. If subscribers do not receive the paper regularly, they are requested to notify Miss Howe at once.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Louise Howe, as above. Please give full name and address. Many of our members take the paper in order to send it to those who are not able to subscribe for it.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Nichols; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.